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O N
Mr. C R O S W E L L ' s
L E T T E R, &c.

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Mr. Crookall's

LETTER, CO.

REMARKS

ON THE

Rev^d. Mr. *Croswell's*

LETTER

To the Reverend

Mr. *CUMMING*.

By JOSEPH BELLAMY, A.M. ✕

Minister of the Gospel at *Bethlem*.

“ Who hath Ears to hear, let him hear.”
Jesus Christ,

BOSTON:

Printed and Sold by S. KNEELAND, in Queen-Street,
M,DCC,LXIII.

REMARKS

ON THE

Rev. Mr. Croft's

LETTER

To the Reverend

Mr. CUMMING.



By JOSEPH A. M.

Minister of the Gospel at Bathurst.

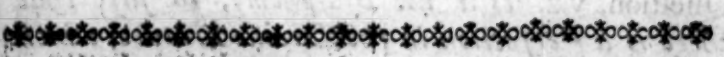
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REMARKS, &c.



Have read Mr. *Croswell's* Letter, and think it may be useful to the Public to make the following Remarks upon it.

1. The Conversation I had with him, when at *Boston* last Spring, to which he refers, in the Beginning of his Letter, was as follows; speaking to him, I said, "Did you say in a Sermon some time ago, that a *Damning God is not an Object of Love?*" To which he answered to this Purpose, "I did, and who told you of it?" — Then the Conversation went on Word for Word, as follows. — "Mr. *Cumming* told me." — "And what did he say to it?" — He said, it was Blasphemy." — But how did he understand me?" — "Just as you said, *adamning God is not an Object of Love.*" — "I meant, *if God damns ME.*" — But is it not as bad for God to damn *others*, as it is to damn *YOU*? — to which he replied with Zeal — "I hate your Mataphysicks! if Mr. *Cumming* is in your Scheme, I pity him! I am sorry for him!" Upon which, he immediately turned his Back, and went off, without one Word more. We were in the Street. It was Evening. We had been walking together above an Hour, talking about Justifying Faith; of which more presently. Now,

Now, if Mr. *Croswell*, in saying, a *Damning God* is not an *Object of Love*, means, as the Words naturally import, that, *that Perfection of the Divine Nature, which is exercised in the Act of damning Sinners*, commonly called, *vindictive Justice*, is not an amiable Perfection, and so not an *Object of Love*; then nothing remains to be disputed but this Question, viz. *Is it not Blasphemy, to say, that there is a Perfection in the Divine Nature, which is not amiable, and so not an Object of Love?* And this Question may be easily answered. All good Beings, at least, with one Voice, in Heaven and Earth, will join to condemn him. As is already proved in my *Essay on the Nature of the Gospel*, Sect. VI. — Nay, every Man of common Sense, may be Conscience convinced, that it is a Fact, Blasphemy to say, a *Damning God* is not an *Object of Love*, on the least Reflection. —

Thus,

A Damning God is not an *Object of Love* :

But the God of Israel is a Damning God :

Therefore, the God of Israel is not an *Object of Love*.

Or thus,

A Damning God is not an *Object of Love* :

But Jesus Christ, at the Day of Judgment, will damn all impenitent Sinners, and so is a damning God :

Therefore Jesus Christ is not an *Object of Love*.

Or Thus,

A damning God is not an *Object of Love* :

But he who made the damning Law, and he who died on the Cross to do it Honour, and will put it in Execution at the Day of Judgment, is a damning God :

Therefore neither God the Father, nor God the Son, is an *Object of Love*.

To

To which add,

Blasphemy consists in speaking against God :
But he who says, that God is not an Object of
Love, speaks against God : and therefore is
guilty of Blasphemy.

Besides, how would Mr. *Croswell* feel, if, after
the Day of Judgment, and final Sentence on the
Wicked : *Depart ye Cursed into everlasting Fire ;*
if after this, I say, he should be admitted into Hea-
ven, with that Temper of Mind, which his Words
naturally import ! Would not he be prodigiously
shocked, to hear all the Hosts of Heaven celebrate
the Praises of a damning God, in such rapturous Lan-
guage as this ? *Hallelujah, Salvation, and Glory,*
and Honour, and Power, unto the Lord our God,
for true and righteous are his Judgments ! and
again cry, *Hallelujah, while the Smoke of their Tor-*
ment ascends for ever and ever, Rev. 19. — What
would Mr. *Croswell* say, or what would he do in such
a Situation ? To join with them he could not, consist-
ent with his Principles.* And to turn Separatist in
Heaven,

* Should Mr. *Croswell* say, "altho' a damning God is not an
Object of Love, yet I can love him, if he will not damn
ME." He, in so saying, would be inconsistent with him-
self." Yea, it is an express Contradiction to say, "we can
love that which is not an Object of Love." As express
a Contradiction, as to say, *we can see that which is not*
an Object of Sight. Or, *we can touch that which is not*
not tangible : or, *hear that which is not audible.* --- And
that which is not an Object of Love can no more be loved
in Heaven than in Hell. So that, whatever Mr. *Croswell*
may pretend, it is demonstrably inconsistent with
his Principles, to join that Song of Heaven recorded
in Rev. xix. 1--6. even, if he were admitted among
them, --- If a Man should say, *Sound is not an Object of*
Sight ;

Heaven, and to begin to preach there as he does now on Earth, crying aloud, *a damning God is not an Object of Love*, would immediately raise the highest possible Indignation thro' all the World above; and all Heaven would at once join to say, "Begone, you Blasphemer, to Hell, your proper Place!"——and however he might get a universal Vote in Hell, that *a damning God is not an Object of Love*, not one of the Inhabitants of Heaven would become a Profelyte to his Scheme, but would unanimously join to all Eternity, to pronounce it, **BLASPHEMY.**

But on the other Hand, if Mr. *Croswell* should say, he does not mean to be understood thus; he grants vindictive Justice to be an amiable Perfection, a Beauty in the Divine Character, for which the Holy One of Israel deserves to be for ever loved and praised; then, to be consistent, he must grant, that vindictive Justice will, and must of Necessity, appear to be a Beauty, to every one whose Eyes are opened to see it, as it really and truly is; and that whether they, as yet, know their Sins are forgiven or not. Which would be to give up his whole Scheme, and the whole Scheme of his Brother *Cudworth*. Or

Sight; however, tho' I cannot see it in the Dark, I can see it in the Light: The Man would be esteemed delirious. But it is equally absurd to say, "a damning God is not an Object of Love;" however, tho' I could not see his Beauty in Hell, yet I could in Heaven.--- For if he is not an amiable Object, he cannot appear amiable, any where, or to any Being, in the Universe, who sees him as he really is. To say otherwise, is an express Contradiction.--- I appeal to common Sense.

Or suppose Mr. *Croswell* should say, I do not mean that vindictive Justice is a Blemish, nor will I grant it to be a Beauty in the Divine Character; but this is what I affirm, and will stand to, viz "That no Man can love God, while he looks on him as a God who will damn him." p. 5.—Yea no Man can love God, till he knows that his Sins are forgiven. p. 10, 11.

I answer, It is impossible that a Man should know from the Bible, that his Sins are forgiven, while he is at Enmity against God, impenitent and unconverted; for the holy Scriptures no where reveals that such are pardoned, but the direct contrary, as has been already proved, *Essay*, Sect. VIII. Impenitent Sinners, at Enmity against God, if they do believe their Sins are forgiven, and that God loves them, and is reconciled to them, must of Necessity believe it, as Mr. *Marshall* owns, "without any Evidence from Scripture Sense or Reason." Which is the first born of Absurdity.—Besides,

If we do believe our Sins are forgiven, it will not help the Case. It may pacify the Anger of a God-hating Sinner; but will have no tendency to bring him to love his true & real Character.—And indeed, if vindictive Justice is not a Beauty, it cannot be loved, by any Saint on Earth, or by any Angel in Heaven, let them be ever so sure of eternal Happiness. For to look upon a Thing, as being in itself amiable, and to be affected accordingly, when there is, in Fact, no Beauty in it, and we know there is none, is as plain a Contradiction, as to say, that a Thing may be, and not be, at the same Time. If therefore vindictive Justice is not a Beauty, it can never be loved by any in Heaven or Earth.— And

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if

if it is not a Beauty, it is certainly a Blemish ; for it is a Thing of such a Nature. that it cannot be indifferent.—And if it is a Blemish, there is no Beauty at all in the Divine Character : For one bad Property, entirely approved of, and constantly exercised, will render any intelligent Being entirely destitute of moral Beauty. And so, God can never be loved by any in Heaven or Earth ; as has been before proved, *Essay*, Sect. VI.

The Case is plainly this, if the true God is a damning God, a God that has, and does, and will damn Sinners ; and if a damning God is not an Object of Love ; then the true God never can be loved by any in Heaven or Earth. My believing that I shall not be damned, will not make God's Character lovely, while Millions of others are damned, because he is still a damning God. If I say, "I care not who is damned, so be it, I am saved : I shall feel well enough." I declare my self destitute of all Godliness and Humanity ; and that I care for none but my self.—If these Men would attend to their own Ideas, which their own Words naturally suggest, they would at once turn *Socinians*, i.e. deny the infinite Evil of Sin, the Eternity of Hell Torments, the Divinity and Satisfaction of Christ ; for it is the most incredible Thing in Nature, that God should damn Sinners, if his doing so, would be, not a Beauty, but a Blemish in his Character : And infinitely incredible, that the Son of God should become incarnate, and die upon the Cross, to do honour to such a Character. An *Antinomian* Heart has in it all the Seeds of *Socinianism*, yea, of down-right Infidelity.

But

But on the other Hand, if what passes for orthodox in Heaven, when they cry *Amen, Hal'elujah*, in a View of the Exercise of vindictive Justice, the Smoke of the Damned ascending for ever and ever, be in fact really orthodox; that is, if a damning God be really an Object of Love, it is so far from being impossible that he should appear so to my Mind, before I know my Sins are pardoned, that it is plainly impossible he should appear any otherwise, let my Eyes only be opened to see him, as he really is. If a holy, just and righteous God is amiable, he must of necessity appear so, to every one, who sees him as he is. To say otherwise, is a plain and express Contradiction. And it is as easy for me to see the Beauty of the Divine Conduct, in damning me, as in damning my Child; and easier too: because I cannot have that clear and full View of my Child's Sinfulness and Ill-desert, as I have of my own. I appeal to the Reason, and Conscience of all the Generation of God's People.

But of all Things in the World, this is one, not the least astonishing, that when Mr. *Groswell* took up his Pen to write thus against the Character of his Maker, even that very Character, which, if he believes the Gospel to be true, he must own, was honoured, with the highest Honours by the Son of God incarnate on the Cross, he should pretend to do it out of pure Love and Respect to the Honour of God and Jesus Christ his Son, p. 6. — He ought to have confessed his Fault to Mr. *Cumming*, and to his own Congregation, for using that impious Expression, which I never before heard from the Mouth of any Mortal, *a Damning God is not an Object of Love*. And this would have been to the Honour of God and Jesus Christ. But to justify himself, and to en-

deavour to blacken the Characters of those, who ventured to stand up for God's Character, is an Argument, he is concerned for his own Reputation ; but no Sign of any Respect to the infinitely glorious King of the Universe.

But Mr. *Croswell* comforts himself with this, that if he is a Blasphemer, there is a Multitude of Blasphemers besides himself, p 29. But perhaps, he cannot find such an Expression, as that *a damning God is not an Object of Love*, in one Divinity Book he ever read. — However, I readily grant, that every carnal Man, in the Temper of his Heart, is an Enemy to God, and so under the full Power of a blasphemous Disposition. As it is written, Rom. 8. 7. *The carnal Mind is Enmity against God.* It is also no Doubt, an awful Truth that, by far the greater Part of Men, are in a carnal State. *Because strait is the Gate, and narrow is the Way, which leadeth unto Life, and few there be that find it*, Mat. 7. 14. But can this be a Comfort to any Man, that he is going in the broad Road to Destruction with the Multitude ? or can the God whom all Heaven love and adore, be proved to be an unamiable Being, by a major Vote, in an apostate, rebellious, God-hating World, by whom the Son of God was murdered.

But as Mr. *Croswell* dwells on it with great Satisfaction, that Mr. *Cumming* has so few on his Side of the Question, and magnifies it, and thinks of it with great Delight, as tho' it were a great Sign Mr. *Cumming* is wrong, it may not be amiss to stop a Minute, and consider the Matter.

And here I shall not go about, to see how many great Names, in this apostate World, may be reckoned

koned up on the right Side of the Question. Rather,
 it is enough that ALL HEAVEN is on this Side.
 God the Father looks on his own Character, perfect
 in Beauty, altho he did damn all the sinning An-
 gels, and in damning Sinners of Mankind every Day,
 if not every Hour, and every Moment, and intending
 to damn Millions of this guilty Race, first and last.
 God the Son looks on this Character of his Father,
 perfect in Beauty, and died on the Cross to do it
 Honour ; and at the Day of Judgment, will sustain
 the same Character himself, with the utmost Glory,
 Saints and Angels shouting Hallelujahs, all around
 him, while the Sentence of Damnation proceeds
 from his sacred Lips. — Not to insist on it, that the
 Apostle *Paul*, and all true Saints in his Day, looked
 on the Divine Law, as a *Ministration of Condem-
 nation and Death* to be glorious ; (2 Cor. 3. 7, 8 9.)
 and so all thought a damning God to be an Object
 of Love : for they were all but a *little Flock* but
 a *Remnant* compared with the rest of the World.
 And so, if Truth were to be divided by Vote, it would
 be scarce worth while to count them. — Therefore,
 rather, if I must take a View of the State of Things
 on Earth, I would chuse to go up to *Mount-Carmel*
 in the Land of Israel, and see there 450 Prophets of
 Baal, and 400 Prophets of the Grove, supported by
King Ahab, and *Queen Jezebel*, and by all the
 great Men in the Kingdom ; and *Elijah*, poor *Elijah*,
 all ALONE, to confront them all — or, else I
 would take a Walk into the Wilderness of Sinai, and
 hunt up the affrighted Prophet, fled from the Face
 of *Jezebel*, in fear of his Life, and hearken to his
 bitter Moan ; and let my Heart bleed along with his
 Heart, while he says to his Maker, “ I have been very
 “ jealous

“jealous for the Lord God of Hosts, because the
 “Children of Israel have forsaken thy Covenant,
 “thrown down thine Altars, and slain thy Prophets
 “with the Sword, and I, even I ALONE am left;
 “and they seek my Life to take it away.” — Or,
 else, I would return to *Ahab's Court* and take a
 View of all the 400 Prophets, who said, *Go up to
 Ramoth-Gilead, and prosper*; and with Compassion,
 consider the Case of poor *Micaiah ALONE*, not
 a Soul on his Side among all the Prophets. — Or,
 rather, I would go to the Isle of *Patmos*, and con-
 verse with *John* in his Banishment, and study his
 Visions, and see the *two Witnesses, prophesying in
 Sackcloth, one Thousand two Hundred and threescore
 Days*, i. e. thro' all the Reign of Antichrist; and all
 the World, even all the Christian World against them. I
 would stand, and behold, and wonder, to see them A-
 LONE. And I would enquire, by what Means it was,
 that these *two Prophets tormented them that dwelt
 on the Earth?* and what made all the World so glad,
 when they at last were killed? — And methinks, if
 I had Mr. *Croswell's* Company in these several Tours,
 I would put the Question to him, “What think you,
 “Sir? is it not a great Sign, *Elijah, Micaiah* and
 “the *two Witnesses*, are wrong, because there are
 “so few on their Side?” — Oh, how shameful! O,
 how scandalous it is! for a Man, that pretends to
 believe the Bible, to urge in Earnest, against the
 Truth of any of its Doctrines, that there are but a
 few who heartily believe them!

The Reader is desired to observe, that I do not
 grant, that all the Authors Mr. *Croswell* quotes thro'
 his Letter, in support of his Scheme, are really in it.
 But the Sum of what I say, is this, that if they were,
 they

they would be of no Weight at all to Counter-balance the Word of God ; and to say otherwise, is down right Infidelity. But from the Word of God, I have fully proved, that scheme of Religion to be Divine, against which Mr. *Croswell* shews so much Zeal. If he can answer me, let him ; but as yet he has not ventured to attempt it : Nay, has not dared to look one of my Arguments fairly in the Face. Rather, he employs his Wit to blacken, to misrepresent, and raise an Odium, crying continually, the major Part are on his Side. Which if true, is nothing at all to the Purpose, unless they weigh more than the Bible, which to say, is to declare that the Bible is not the Word of God.

But Mr. *Croswell* says, that the Goodness of God is his Glory and that this was that Beauty in the Divine Character which *Moses* beheld, in *Exod.* 33. 18. p. 15. — Very true — But why did not Mr. *Croswell* tell us, that, at another Time, *Moses* as clearly saw the Beauty of vindictive Justice, and loved a damning God, and sung his Praise, saying *Who is a God like unto thee, GLORIOUS IN HOLINESS*, *Exod.* xv. While *Pharoah* and his Army, were sunk, not only into the Red Sea, but into Hell it self, as it were, before his Eyes. I have in my *Essay* fully proved, that an Idea of the Beauty of Divine Goodness and Grace, as manifested on the Cross of Christ, cannot possibly be had, unless in a view of the Beauty of the vindictive Justice of the Divine Nature : it even implies a Contradiction, to suppose otherwise. Nor has Mr. *Croswell* attempted an Answer. — As to the Antinomian Notion of free Grace, in pardoning Sinners before they *repent and are converted*, I have also proved, that it is a meer Chimera. There
is

is no such Thing in the Divine Nature. Nor has Mr. *Croswell* given any Answer to the Multitude of Scripture Texts brought to prove the Point, from *Moses* and the Prophets, from Christ and his Apostles.

—However he ventures to insinuate, that it is inconsistent with our Catechism. To which I answer; and what if it were? What is that to the Purpose? Does the Catechism weigh more than the Word of God? — Besides, the Fact alledged is evidently false. — But this leads us on to another Particular. —

2. Mr. *Croswell* insinuates, that, I, in asserting that *Repentance is before Forgiveness*, contradict the *Assembly of Divines, at Westminster*, and therefore warns People not to give up their Catechisms, p. 26 27. Whereas that very Assembly of Divines themselves plainly teach this Doctrine. Hear their own Words, Words fully subversive of the Antinomian Scheme. *Confession of Faith*. Chap. XV. they say, “Although
“Repentance be not to be rested in as any Satisfaction
“on for Sin, or any Cause of the Pardon thereof,
“which is the Act of God’s free Grace in Christ;
“yet it is of such Necessity to all Sinners that
“NONE MAY EXPECT PARDON WITHOUT IT.” — And accordingly in their Definition of Repentance, they use this remarkable Expression, upon
“the Apprehension of the Mercy of God in Christ *
“TO

- * A right and true Idea of the Mercy of God in Christ, as revealed in the Gospel, cannot be had, only in a view of the Beauty of vindictive Justice; or in other Words, only in a view of [the Divine Law as holy, just, good and glorious. As has been already proved *Essay* Sect. III, IV, &c. &c. to which Mr. *Croswell* has not attempted an Answer.

"TO SUCH AS ARE PENITENT." Not as the Antinomians say, *to such as are impenitent, to me an impenitent Sinner.* Thus they define Repentance in their *Confession of Faith*, and in their *Larger Catechism* too.

Thus that Assembly of Divines plainly teach that Repentance is before Forgiveness. And this Repentance, they say, implies, "a Sight and Sense of the Filthiness and Odiousness of Sin, as contrary to the " holy Nature and righteous Law of God." Which supposes, that the Amiability of the Divine Nature is seen. Because without a Sense of this, the great Evil of Sin, its *Filthiness and Odiousness*, as it is against God, cannot be seen. It implies a Contradiction to say, that I may have a Sense of the Evil, the Filthiness and Odiousness of not loving God, unless God begins to appear to be infinitely worthy of Love. Therefore according to their Doctrine, the Divine Nature appears amiable to a Sinner before his Sins are forgiven: And so before he knows they are forgiven. — To believe that God is ready thro' Christ to pardon those *who are penitent*, is the very Doctrine I contend for, *Essay* Sect. VII. & VIII. but it is directly contrary to Mr. *Croswell's*, Mr. *Cudworth's*, Mr. *Sandeman's*, &c.&c. who assert, that the penitent Sinner, is not an *ungodly* Sinner in the Sense of *Rom. iv. 5.* but is so good, that he may be justified; as two of them hold, on the Foot of his own Virtue, without any need of Christ or his Atonement. And therefore they constantly maintain, that the Sinner is forgiven before he begins to repent. First he believes his Sins are forgiven, or that there is Forgiveness with God for impenitent Sinners, and then God begins to appear lovely, then he begins to repent. According to the *Assembly of*

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Divines,

Divines, I cannot believe I am pardoned, till I am conscious I am a true Penitent : nor can I have any hope I ever shall be, according to them, unless I become a true Penitent : exactly agreeable to the apostolic Doctrine, *Repent and be converted, that your Sins may be blotted out* But according to Mr. *Croswell*, this is very bad Doctrine, enough "to alarm Town and Country." p. 26.

Besides, I wish it may be considered, that it implies a Contradiction, that an impenitent Sinner, while such, should believe in Christ : see Essay, Sect. VIII. Repentance is, strictly speaking, of the Essence of Justifying Faith. Mr. *Edwards* has expressed the Matter judiciously in these Words, 'That in justifying Faith, that directly respects Sin, or the Evil to be delivered from by the Mediator, is as follow : : *A Sense of our Sinfulness, and the hatefulness of it, and an hearty Acknowledgement of its Desert of the threatened Punishment, looking to the free Mercy of God in a Redeemer, for Deliverance from it, and its Punishment,*'

Concerning this, here described, three Things may be noted. 1. That it is the very same with that Evangelical Repentance to which Remission of Sins is promised in Scripture. 2. That 'tis all of it, of the Essence of Justifying Faith, and is the same with that Faith, so far as it is converant about the Evil to be delivered from by the Mediator. 3. That this is indeed the proper and peculiar Condition of Remission of Sins. Sermon on *Justification by Faith alone*, p. 107. He goes on to illustrate and prove each of these Points. He says p. 110. 'We can't heartily embrace Christ as a Saviour from the Punishment of that which we are not sensible we are guilty

'guilty of.— If we are not sensible we have deserved
 'the Punishment' threatned for our Sins, 'we should
 'not be sensible that we have any need of a Saviour
 'from it. Or at least, should not be convinced but
 'the God that offers the Saviour, unjustly makes him
 'needful; and we cannot heartily embrace such an
 'offer. And further, there is implied in a hearty em-
 'bracing of Christ as a Saviour from Punishment, not
 'only a Conviction of Conscience, that we have de-
 'served the Punishment, such as the Devils & Damn-
 'ed have; but there is a hearty Acknowledgement of
 'it, with the Submission of the Soul, so as with the
 'accord of the Heart, to own that God might be *just*
 'and *WORTHY* in the Punishment. If the Heart
 'rises against the Act of God, in holding us obliged
 'to the Punishment, when he offers us his Son as a
 'Saviour from the Punishment, we cannot with the
 'consent of the Heart receive him in that Character.
 'But if Persons thus submit to the Righteousness of
 'so dreadful a Punishment of Sin, this carries in it,
 'an hatred of Sin.'

These Things are not quoted out of *the Confession*
of Faith, nor out of Mr. *Edwards*, with a view to
 establish a Doctrine of Religion by human Authority.
 The Doctrine is established by the Word of God. But
 if "Calvinists in Town and Country were alarmed",
 as Mr. *Croswell* says, p. 26. on hearing, that I asserted
 that *Repentance is before Forgiveness*, it may not be
 unuseful to put them in mind of these Things. And
 was it not high time, this Subject should be publicly
 handled, lest, by the great Swarm of Antinomian
 Books in Town and Country, we should unawares be
 led to give up an essential Doctrine of Christianity?

If *David* had gone forth to fight against *Goliath*
 dress'd in *Saul's Armour*, with a *Helmet of Brass*

upon his Head, and with a Coat of Mail on his Body, he might have made a much more genteel Appearance in the Eyes of both Armies, and perhaps might have killed Goliath too: But David said, "I cannot go with these, for I have not proved them." He had rather venture his Life with his Sling, because he was used to that. Mr. Croswell sometime ago challenged me, in print, to dispute the Points from the Writings of the first Reformers, which, in general, I never saw: and now glories in it, because I have not accepted the Challenge, p. 31. — But my Answer is, *I have not proved this Armour*, nor will I allow any one Point of Christian Doctrine to be decided by any other Authority than the Word of God, how fashionable and genteel soever it is, in the Eyes of some, to take that way to issue religious Controversies. I have heard that the first Reformers professed to make, not themselves, but the Word of God the Rule of Faith. They owned they were liable to err, but maintained the Word of God was infallible. Now I dare venture my Life with the Sword of the Spirit, the Word of God, in my Hand; and that against the united Force of the whole Antinomian Party thro' the British Dominions, numerous as they are: For *I have proved this Armour*. And if I appear as odd and ridiculous, with nothing but my Bible in my Hand, as David did with his Sling; yet if the God of David will be with me, I am not at all afraid of the Issue. — But to proceed,

3. I had express'd my self in these Words in my Dialogues, p. 218, and Mr. Croswell looks upon Mr. Cumming as thinking as I do in this Matter, "*is it a Sinner's Duty to be willing to be damned?*" — No, by no means. The Damned will for ever hate God: the Sinner ought for ever to love him. — The Damned

'ed will be for ever miserable : the Sinner is invited
 ' to be for ever happy, thro' Christ.—His *Duty* is to
 ' be *reconciled* to God, and *return* to him thro' Jesus
 ' Christ.— But notwithstanding I had thus declared,
 in the most express Language, that *it is not a Sinner's*
Duty to be willing to be damned ; yet thro' his whole
 Letter he insinuates, that Mr. *Cumming*, and I, actually
 maintain this Doctrine.

It belong'd to Mr. *Croswell*, if he would do any
 thing to the Purpose, to prove, either, 1. that vindictive
 Justice is not a Beauty in the Divine Character ;
 or, 2. if it is a Beauty, yet it cannot appear beautiful,
 to a regenerate penitent Sinner, who sees it really as
 it is, until first he knows his Sins are forgiven : or,
 3. that Repentance is not before Forgiveness. For these
 Things are what we assert. —But neither of these, he
 was sensible, was it possible for him to prove from
 Scripture or Reason ; nor has he so much as attempted
 it — Rather, as what was well adapted to render us
 odious, and might be declaimed upon with the great-
 est Ease, he sets himself, with the greatest apparent
 Zeal, to shew what dreadful Doctrine it is to say,
Sinners must be willing to be damned ; a Doctrine he
 knew, we never held, nor any Thing that implied it.
 For to see vindictive Justice a Beauty in the Divine
 Character, and to think the Torments of Hell an
 Object of Love and Choice, he knows to be quite two
 Things. We hold, that every true Penitent sees the
 Beauty of vindictive Justice ; agreeable to *Lev 26 40,*
41.— And that Repentance is before Forgiveness,
 agreeable to the whole Tenor of *Moses* and the Pro-
 phets, Christ and his Apostles. But we deny, we most
 expressly deny that it is the Duty of Sinners to be
 willing to be damned.

Methinks

Methinks Mr. *Groswell's* whole Method of Reasoning thro' all his Letter, is, just as if a rebellious, perverse Boy, when urged to repent, to love his Father, and be a good Boy, should reply thus—' My Father
 ' is not an Object of Love: for he whips his Children: And a whipping Father is not an Object of
 ' Love.' What! what! naughty Boy! talk against your Father! What, blacken his Character, in order to justify your own! Such Boys as you deserve to be whipped, I'll assure you! It is good enough for you! and your Father deserves to be loved the more, for being of such a Disposition—The Boy replies,—
 ' I only meant, that I cannot love my Father, when
 ' I look on him, as a Father that will whip ME.' — As good whip you as any Body; to be sure, you highly deserve it.—The Boy replies—' I hate your Metaphysics! What, think I can love to be whipped!
 ' No, no, there is not a Boy in Town, that will own he does! and dare you be so bold as to say they are
 ' all naughty Boys, who are not willing to be whipped? Indeed if you do, I'll set all the Boys in
 ' Town against you, for your uncharitable censorious Disposition.' But stop, my Lad! I did not say so; dont be angry, I am your Friend, & heartily wish you well. And pray consider, your Father thinks as I do. He thinks he conducts in a lovely manner, when he whips such naughty Boys as you are. And all dutiful Children think so too. You are certainly wrong. You are wholly to blame. You ought to feel that you are; and with a broken Heart and Tears in your Eyes, to go and fall on your Knees, at your Father's Feet, and confess your Faults, own that he is wholly right, and you wholly wrong: that if your Father had whipped you for your wicked Doings long ago, it had been good enough for you: No Blemish in his Character,
 but

but well becoming the Head of the Family ; and in which he would have been universally heartily approved by every good Boy. And thus let your proud and uncircumcised Heart be humbled, and thus *accept the Punishment of thine Iniquity*, and beg Forgiveness at your Father's Hands, and you may yet be forgiven, and so escape the Whip. Do hearken to me, and be reconciled. — ' A whipping Father is not an Object of Love : I cannot love him, I cannot be reconciled to him nor take the Blame to my self, and fall upon my Knees, and ask Pardon, unless he will forgive me first of all ; rather, I am full of hatred and Heart-risings, in Spight of my Heart. And I'll assure you, all the Boys in Town and Country are *alarmed* at your saying, *we must repent before we are forgiven*. You are certainly wrong, therefore, in what you say.

Now, if God's Character in damning Sinners is as Beautiful as a Father's Conduct is, in whipping a naughty Boy ; then the Parallel is just. And if any say, it is not : they blaspheme the God of Heaven, in the Eyes of all holy Beings above, as is evident from *Rev. xix. 1—6*. — But to proceed,

4. Mr. *Croswell* knew that I had affirmed, (and granting Sin to be an infinite Evil, I had demonstrated) that ' Repentance, yea the most exalted Virtue of the most eminent Saint, is absolutely of NO WEIGHT AT ALL 'o Counter-balance for any one Sin ; and that consequently the best Saint in the World needs Christ and free Grace along with the chief of Sinners and must be justified therefore by God as being UNGODLY, or not at all.' *Essay* p. 86 87 88. And yet in his Letter he endeavours to prove, that I maintain the direct contrary, and misquotes my Words,

Words, and perverts their plain Sense, to answer his Purpose. p. 27. — Was this fair! —

Again,

5. I had said in my Dialogues, that true Faith is *an holy Act*, and herein distinguished from the Antinomian Faith. To which Mr. *Cudworth* replied that 'he is about as much profited by considering his Faith as a *holy Act*, as if he was to consider it a square, a round, or a triangular Act.' — Therefore in my *Essay* prove Faith to be a holy Act, as Repentance is implied in it's very Nature, Sect. VIII. — Upon which, Mr. *Croswell* affirms, that 'the Arminians will hold Justification by Faith; if Faith is understood to imply Holiness.' p. 28. To which I answer, that the Dispute between Arminians and Calvinists about Justification is, whether we are justified by Faith, as it is a *Virtue* as it is a *good Work*; or simply, as it is that, by which, we receive *Christ*, and become united to him, in Consequence of which *Union* we are interested in his Righteousness, and justified by that: as a poor Woman is made rich by her Husband's Estate, in consequence of Marriage, in and by which she becomes one with him, and not as her marrying of him was an Act of Virtue. See Mr. *Edwards* Sermon on *Justification by Faith alone*. Doubtless Mr. *Edwards* knew the Nature of that Controversy better than Mr. *Croswell* or I do. And thus he has stated it. And it is plain from all his Writings, he always understood Faith to be a *holy Act*. Or, as the *Assembly of Divines* call it, a *saving Grace*; an *unholy Act* cannot be called a GRACE: all the GRACES wrought in a Sinner by the Spirit of God, are of an *holy Nature*.
An

An *unholy Grace* is a Contradiction in Terms.* None but Antinomians, that ever I heard of, deny Faith to be a *holy Act*. It is certain, that the Bible teaches that it is a *holy Act*. Every unholy Act is to God's dishonour, but of *Abraham's Faith* it is said, *Strong in Faith, giving Glory to God*, Rom. iv. 20. Sinful, unholy Acts are so far from being represented in Scripture as being *precious*, that they are viewed as

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- Thus as the *Assembly of Divines* held *Faith to be a gracious holy Act*, while Mr. *Croswell* and Mr. *Cudworth* deny it; and as they held *Repentance to be before Forgiveness*, while Mr. *Croswell* and Mr. *Cudworth* deny it: so also the *Assembly of Divines*, in perfect Consistence with themselves, held that *passive Regeneration*, and *effectual Calling*, mean the same Thing, and is in order of Nature before *active Repentance* toward God, and *Faith* toward our Lord Jesus Christ. And they made a Distinction between that *Regeneration which is before Faith*, and that *Sanctification which is after Union with Christ*. Compare *Confession of Faith*, Chap. x. & xiii. & xv. just as we do. All which these Gentlemen deny and ridicule, boldly affirming, that Enmity against God has full Possession of the Heart, till I believe my Sins are pardoned. And this my Belief, being thus, the Act of an unregenerate Sinner, dead in Sin, at Enmity against God, is therefore affirmed to be *not an holy Act*. And so the Sinner is pardoned while dead in Sin, an Enemy to God, an impenitent, unconverted, graceless Creature. And so in this Sense, *justified while ungodly*. And in this Sense they understand Rom. iv. 5. and condemn me for putting a different Sense on the Words.— Now let the Public judge, who the Men be, that are leading the Country into a Scheme inconsistent with the *Assembly of Divines*, they, or we.— N. B. I dont say these Things to prove that we are right. If we cannot prove our religious Principles by the Word of God, we stand ready to give them up at any Hour.

the *abominable* Things which God hates. But of Faith the Apostle says, it is *more precious than Gold*, 1Pet. 1.7. Christ is an holy Saviour, *the express Image* of his Father, who is the HOLY ONE of Israel: but Faith is called a *receiving* Christ, a receiving Christ *himself*; as many as received HIM, to them gave he *Power to become the Sons of God* Joh. 1. 12. But if Faith is an unholy Act, it is a rejecting a holy Saviour; unless a holy Saviour can be received by an Act of Sin; than which, a greater Absurdity cannot be thought of. If Faith is not a holy Act, it must be a sinful Act, and so all God's Calls and Commands to us, to believe, are Calls and Commands to do sinful Acts. Besides, if Faith is a sinful Act, the Fruits, even all the Fruits of it must be sinful: for as is the Fountain, so are the Streams: as is the Tree, so is the Fruit. Wherefore, if Mr. Cudworth and Mr. Croswell would be consistent, they ought to say, that there is no Holiness in Believers, as Antinomians formerly used to say. For I may say to them as Christ did to the Pharisees, in Mat. 12. 33. *Either make the Tree good, and his Fruit good; or else make the Tree corrupt, and his Fruit corrupt: for the Tree is known by his Fruit.* For these Men hold, that all the Graces of a true Saint, are the Fruits of Faith, that we are purified by Faith, and sanctified by Faith; but how an unholy, sinful Act can have any Influence to purify & sanctify the Soul, might seem strange, did not we know their Notion of Sanctification. A firm Belief that God loves me, that my Sins are pardoned, and that I shall be happy for ever, will make me feel well, which good Feelings they take to be the Christian Graces. And it is evidently of no more Importance, that Faith should be a *holy Act* than that it should be "a round, square, or triangular Act."

Act." For if I do but believe *firmly* that God loves me, and is my everlasting Friend, all the Effects needful on their Scheme, will follow of Course, let the Belief be of ever so unholy a Nature — But to say, that we are *married* to a *holy* Christ, that we *receive* him, and are *united* to him, by an *unholy* Act, is the greatest Absurdity in Nature. For what *Concord is there between Christ and Belial?* or what *Union between Sin & Holiness?* or what Agreement between a Heart that looks on a damning God as no Object of Love, and Jesus Christ who loved this very God, and died on the Cross to do him Honour, and to magnify and make honourable that Law, wherein his Disposition to punish Sin with eternal Damnation, had been set in so clear and striking a Light? See a Marginal Note in my *Essay*, p. 67. compared with what goes before, from p 61. to p. 67.* — Besides,

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† But if Faith is a *holy Act*, then, to be consistent with our selves, (see *Mat. 12. 33.*) we must (with the Evangelist *Joh. 1. 12, 13.*) hold that Regeneration is before Faith; and with our blessed Saviour, (*Joh. vi. 44, 45.*) that Divine Illumination, in which according to St. Paul, *2Cor. iii. 18.* we are brought to see divine Things in their divine Glory, is before coming to Christ. — But if we do venture to hold thus with Christ and his Apostles, Mr. *Croswell* will be displeased, and will object, p. 16. --- 1. We are justified while we are ungodly, but a regenerate Man, who sees the Glory of God, and of his Law, and of Christ crucified &c. is not ungodly. *Rom. iv. 5.* --- Answer. He is ungodly in the Eye of the Divine Law, and so in the Eye of God his Judge. See *Essay* p. 88. proved to be the true meaning of *Rom. iv. 5.* *Essay* p. 148. This Mr. *Croswell* knew, and yet makes no Reply to my Arguments. 2. He objects, what become of your regenerate, enlightned Man, if he should die before Faith?

He

As to the Insinuation of Mr. *Croswell*, that there is an Agreement between the Arminian Scheme, and that which I plead for, it is so far from being true, that if my manner of Reasoning in my Essay, is conclusive, it does as effectually overthrow the Arminian, as it does the Antinomian Scheme; as any Man that ever studied their Scheme will see, that will be at the Pains to read the Book.

6. I

He could not go to Hell, because he is regenerate: He could not go to Heaven, because he has not believed, p. 16. Answer. Our Saviour's Answer is this, viz. That there is a certain and infallible Connection between Divine Illumination and Faith, or coming to Christ. Joh. vi. 44. 45. *No Man can come to me, except the Father draw him. It is written in the Prophets, and they shall all be taught of God. EVERY Man therefore that hath heard, and hath learned of the Father, COMETH UNTO ME.* So that every one that is, by the regenerating Influences of the Holy Spirit, brought to see the great Glory of God, the Excellence of his Law, the great Evil of Sin, its infinite ill Desert, the Need of Atonement, and to understand the Gospel Way of Salvation thro' Christ, and to behold its holy and divine Beauty, will infallibly believe in Christ to the saving of his Soul. — As this is our Saviour's Answer: So it will be satisfactory to all who with all their Heart believe him to be a Teacher sent from God. --- And this I had said before, *Essay* 208, 209, 213, 214, 215, 216, 217; and had answered all Mr. *Croswell's* Cavils--- Nor has he made any Reply--- yet he still repeats the same Objections--- and this is his Way. --- Now I appeal to the Public; is such a Man fit to be disputed with? And should he go on in this Way, would not he merit the Indignation of all Men of Sense? and his Publications to be treated with total Neglect? and that how much so ever he may glory in it, that his Pamphlets are unanswered. --- But, alas for me, no better Treatment have I had from any one of the Party --- they

6. I had represented their Notion of Repentance, in these Words, ' When I can believe that Christ died for me in particular, and that my Sins are forgiven, then I can love God and repent ; but to repent before Forgiveness, is new Doctrine to me.' p. 148.— In which Words, I grant, that they hold Repentance to be a Fruit of what they call Faith. Yet Mr. *Croswell* pretends, as if I had denied this, and so misrepresented their Scheme. p. 27, 28. His Mind seems to be shocked with the thought, that an impenitent Sinner, while such, is forgiven, because it is so expressly contrary to the Word of God. However he knows, that to say, Repentance is before Forgiveness, as it is an essential Part of justifying Faith, overthrows their whole Scheme. Now what shall he do? — Why, raise a Cry, that I misrepresent them, and word himself so ambiguously, that the Vulgar will not readily understand the Matter ; and so he says, they do not hold, that "a Man may be pardoned and forgiven, and yet be impenitent,"—how so? because, says he, ' Repentance springs from Faith.—And what then? if

they will not look to the Bottom of Things--They have not Courage to look Divine Truths, and the Arguments bro't to support them, fairly in the Face. And if they continue to hold their Scheme, and go on in this Way, will soon merit to be treated according to the Apostle's Rule, *Tit. iii. 10, 11.* to be *rejected*, as *Self-condemned*. For when Men continue to manage so, their own Conscience will condemn them. For such Conduct is contrary to the universal Sense of Mankind. And every Man's Conscience, after *the first and second Admonition* will condemn him.---As for me, I design to go on *admonishing*, till the Public are under Advantages to see, by their own Publications, that they are in Fact, *Self-condemned*.--- See an Answer to what he says, p. 17, 18. in my *True Religion delineated*, p. 120. & p. 388. Marg.

if Faith consists in a belief that my Sins are pardoned—if it is this Belief that leads me first of all to begin to repent—then in fact I was forgiven before I began to repent—or I believed a Lie—for I believed I was forgiven before I began to repent.

7. Just so again Mr *Croswell* pretends I misrepresent their Notion of Love to God. p.9 Marg — But if the Reader will only turn to p. 57, 107. 108, 234, 235 of my *Essay*, I will leave it to his own Conscience, whether I have not stated their Notion of Love to God in its true Light.

8. Just so again he pretends absolutely without any Grounds, that I have misrepresented their Notion of *Faith*. p. 28. He says, I charge them, with holding, that a Sinner, in Justifying Faith, believes “that God loves him more than any other Sinner.” A Phrase he knows I never used. For we talked about this Phrase last Spring. And what he meant by it, is not easy to know: For they all hold, that in Justifying Faith “I believe my Sins are forgiven.” (See a Number of Definitions of Faith collected out of their best Writers, in my *Dialogues*, p. 52, 53.) and does a Sinner at the same time believe, that God has forgiven the Sins of all Mankind? What does he mean!— Again,

He says, that “he learns not that Christ died for him *in particular*; but by the *Fruits of Faith*.” p. 28.—By which, if he means, that he does not believe that his Sins are forgiven, only in Proportion to his Evidence that he is a true Saint, he gives up the whole Scheme. If he does not mean this, his Words only serve for a *blind*, to his Readers; and to give him an Opportunity to say, I misrepresent him.— And this is the Way with these Men. And thus Mr. *Cudworth* has treated me in a great variety of Instances,—To mention but one. Mr.

Mr. *Marshall*, one of their most celebrated Writers, affirms, that in Justifying Faith, we believe that to be true, which is not true. before we believe it. And that therefore we have no Evidence from Scripture, Sense or Reason, that it is true. But we must work it out in our selves by the Assistance of the Spirit of God. See the Passage at large in Mr. *Marshall*, p. 173, 174, or in my *Dialogues*, p. 59, 60. — Now Mr. *Cudworth* in his *Further Defence*, p. 242, 243, says, I have misrepresented this Passage. But any Man alive may be challenged to put any other Sense on the Words than I have done. Mr. *Cudworth* neither has, nor can. Mr. *Wilson*, who has wrote since Mr. *Cudworth*, and has apparently studied the Subject a great deal more, has undertaken to vindicate Mr. *Marshall's* Faith in the Sense exactly, in which I understand it : in his *Review of Palemon's Creed*. He affirms, and endeavours to prove, that in the Act of Justifying Faith, " We believe that to be true which was not true before we believed it " Vol. 2. p. 14. he spends above 20 Pages in labouring the Point. — And they must say so too, if they will speak out like honest Men, or give up their whole Scheme, or with the grossest Sort of Antinomians affirm, that *our Sins are forgiven before Faith*. — For,

If in the first direct Act of Faith, I believe my Sins are forgiven, and that was not true before I believed it ; then in Faith, I believe that to be true, which was not true before I believed it : and, of the Truth, of which, there could be no possible Evidence from Scripture, Sense or Reason. For it is an express Contradiction, to say, there may be Evidence proving that to be true, which is not true : and if it was not true before I believed

lieved it, then it was no Part of the Gospel, that I believed. For the whole Gospel is true before I believe it, and whether I ever believe it or no. And if their Faith is a Belief of what is no Part of the Gospel, it is not a Belief of the Gospel, but of something else. And if their whole System of religious Affections is at bottom founded not upon the Gospel, but upon something else, it is not a Gospel Religion—their Faith and all their Religion is mere Delusion —

Besides,

For me, unconscious that I am a true Believer, to believe my Sins are forgiven, is to believe a Lie, unless this Proposition is true. viz. *he that believeth not is justified.* For, if I look upon my self as one that *believeth not*; and yet believe *I am justified*: I do believe that *he that believeth not is justified.* And they all hold, that, in the first direct Act of Justifying Faith, I believe that I am justified, not because I am conscious I have Faith, but without any such thought, considering my self merely as a Sinner, dead in Sin. So that in strict Truth, on their Scheme, a Sinner while dead in Sin, impenitent, out of Christ, is justified; or else their Faith is the Belief of a Lie. For if they only mean to believe, that *I a Believer am justified*, this is true before I believe it, and whether I believe it or no, as is the Case with all other Truths in Nature.

Let these Men come out of the Clouds, and lay aside all ambiguous Expressions and open their Hearts honestly, and the World will soon see where they are. For their Scheme has not only no Grounds in Scripture, but is also plainly inconsistent with it self, and contrary to the universal Sense of all Mankind.—And would they allow themselves to think candidly, they might soon be convinced; but they hold that it is a Sin to doubt.

2. Mr.

Mr. *Croft*'s affirms, p. 29. that I told him, that "none that held their Doctrine could be saved;" and told some body else, that every one of those Divines, were unconverted Men." I seriously declare, that I have no Remembrance of what he alledges: nor do I in the least believe I ever said so; however I might be understood to mean so:—for I firmly believe, that their Scheme of Religion, as held forth in their Books, is not the true Gospel of Christ — And I firmly believe, that no Man can be saved by a false Gospel— But whether some Men's Hearts be not more orthodox than their Books, is a Secret which I leave with Him, who *searcheth the Hearts, and trieth the Reins of the Children of Men.**— I have a good Right to
 E examine

* Question. "When may a Man be said to be, at Heart, in a false Scheme of Religion?"

Answer.---1. When he was led into it, not by the Influence of Education, but meerly by his own Experiences. And

2. When he cannot give up his false Scheme without giving up his Hopes of his good Estate along with it.

And 3. When his whole Heart is firmly attached to his Scheme----so that,

4. When the more clearly the Truth is held up before him, the more he hates it, and those who hold it up--

5. When Error has had such full Possession of the Heart, that it will not allow a Man to enquire after Truth with candor, or to look Things to the bottom with a sedate and honest Mind: but rather keeps the Mind continually under the Power of blinding Prejudices.

When all these Things meet, they are a full Proof, that the Man's Heart is in his Scheme---And he who *searcheth the Heart* can see with absolute Certainty when this is the Case, in every single Instance, and He alone: To Him therefore this Matter ought to be left: And to Him I leave it.

examine the religious Principles which Men publish to the World, and to try them by the Word of God, and having proved them to be false, to declare it, and warn the World against them. And this is so far from being Uncharitableness, that it is one of the greatest Deeds of Charity I can do to my Fellow-men, whom I ought to love, and whose eternal Interest I ought to do all I can to promote. In this I say with Mr. *Hervey*, "I have nothing to do with the Persons of Men, but with the Truths of the Gospel." The Work of Application, I leave to every Mans's own Conscience.

And now therefore, as a Conclusion of the whole Matter; If any candid, serious Reader should say, "What Good does all these Controversies do?" St. *Paul's* Answer is, that *there must be Heresies, that they which are approved, may be made manifest*, 1 Cor. xi. 19. Wherefore, kind Reader, I will tell you what Advantage these Controversies may be to your own precious and immortal Soul. They may help you to discern the real Temper of your own Heart; and so to find out the true State of your Soul. You may feel now what suits your Heart best, that Scheme which you may find in Mr. *Croswell's* Letter, or that which is taught in the Bible, and approved of, and loved by all the Inhabitants of Heaven. Look in then, my Friend, and see if your Soul can eccho to the Language of Heaven, and love and praise God's real and true Character, as they do there. The grand Difference between a Saint and a Sinner is this, one loves God's true and real Character, the other hates it. Every carnal Man, should he be bold enough to speak the inward Sentiments of his Heart, would be ready to say, *a damning God is not an Object of Love*. For every carnal Man, hates the Holiness of the Divine Nature,

Nature, hates that very Character of God which is given in the Divine Law, and which was honoured on the Cross of Christ, Rom. viii. 7. *The carnal Mind is Enmity against God, is not subject to the Law, neither indeed can be.* The carnal Mind is under the full Power of a Disposition to quarrel with the Divine Law, and hate the Divine Character therein exhibited: and so to hate the true Character of Christ, who died on the Cross to do honour to this Law. But in *Regeneration* and *Repentance*, the Sinner is brought to see the Beauty & Amiability of this true Character of God, to take all the Blame of his Disaffection to himself, and, to use the Scripture Phrase, *to accept the Punishment of his Iniquity*; and so to look only to free Grace, thro' Jesus Christ, for Mercy. And now the Grace of God appears to be *free Grace indeed*. For, while God appears glorious in Holiness, the Glory of his Grace begins to arise to View in all it's Lustre. For, if I am so bad, so infinitely ill-deserving, that it would be a glorious Act in God to damn me, if Damnation is good enough for me in all Reason & Justice; O, what Grace! what free Grace! what infinite Grace! was it in God to give his Son to die, to secure the Honour of his Government, and so open a Way for Mercy to come out after such a guilty lost Wretch, and call me, and bring me back to God thro' Jesus Christ, and save me with an everlasting Salvation! and what infinite Obligations in Duty and in Gratitude am I under to supreme Love, and universal Obedience, to the God of Glory, the Fountain of all Good! — Retire thou, therefore, into thy Closet, candid Reader; fall prostrate before the GREAT ETERNAL, view his true and real Character, and view the Temper and Disposition of thy Soul, and to Heaven lift up thy Cry, "Search me, O Lord, and try me; and if
" there

“there be any Way of secret Blasphemy in my Heart,
 “O let me see it before it is too late, that I may not
 “go down to Hell, with a Lie in my right Hand”—
 And may God, of his infinite Mercy thro Jesus Christ,
 hear thy Prayer and save thy Soul!—So wishes, kind
 Reader, one, who, at the same time that he would
 vindicate the divine Character and Law, is also a sin-
 cere Friend to the Human kind.

Joseph Bellamy.

Bethlem. December

16. 1762.

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P. S. A full Confutation from the Word of God,
 of Mr. *Crosell's* chief and fundamental Prin-
 ciples of Religion, particularly of that, of
 loving God primarily from a Belief he loves us,
 may be seen in Mr. *Edwards, Treatise con-*
cerning religious Affections: And because, in
 that *Treatise*, and in my *Essay*, every Thing
 belonging to their Scheme, is so fully considered,
 I thought it needless to be any more particular
 in these *Remarks*.

Page 7. line 8. Marg. Note, for *tougible*, read *tangible*.



ADVERTISEMENT.

There will soon be ready for the Press, an Answer to
 Mr. *Wilson's* Arguments to prove, that in Justifying
 Faith, we believe “that to be true, which is not true,
 before we believe it”

By the Author of these Remarks.

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